

10.
GOD'S WORKS IN THE TIME PAST.

A S E R M O N

PREACHED IN THE
CATHEDRAL CHURCH OF QUEBEC,
ON THE
FIFTIETH ANNIVERSARY OF THE ORDINATION
OF THE LORD BISHOP:

AUGUST 2, 1862.

BY JOHN WILLIAMS, D.D.,

ASSISTANT BISHOP OF THE DIOCESE OF CONNECTICUT.

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PUBLISHED BY REQUEST.  
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QUEBEC :
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1862.

SERMON.

I remember the time past ; I muse upon all Thy works.

PSALM cxliii, 5.

THE commemoration, Brethren, which has gathered us in this House of God, is, it seems to me, of far wider than a merely local interest. Had it not been so, the preacher's office—which, even as it is, has been accepted with no little hesitancy—should, surely, have been filled by another than a stranger from another land. Because it is so, such a stranger occupies this place, to-day.

Any ministry of fifty years' duration, be it in a sphere however limited, and on a scale however humble, forms an integral, often an important, portion of the history of the Church of God. For, that Church, not being a mere mass or mob, but a well ordered and compacted "army with banners," finds its appropriate emblem not in a heap of disintegrated sand, swept together by winds and waves ; but, rather, in some well organized and living body, where, though each member is complete in its own formation, and has its own peculiar line of action, still, it is jointed and articulated into that body as a necessary part of its unity, and, therefore, of its life. And thus, the Church's life is made up of individual lives ; the Church's history is composed of individual histories ; the Church's ministry among the nations is the aggregate of individual ministries.

Every separate ministry, then, has a place, a position, a meaning in the Church, which lifts it out of its mere local surroundings and connexions, giving it a life, and investing it with a dignity, which the careless observer can never estimate. When moreover, this ministry has been held in trust,

by one who has not only won the "good degree" of the Presbyterate, but has also been called to a chief Pastorship in the Church, and has made that chief Pastorship, what Venerable Bede said it should be made, *nomen oneris non honoris*; when the ministry itself has been one of wise forecast, and extended labor, and living result; not merely building on foundations already laid, but laying foundations, on which, in carrying on missionary work and the education of the clergy, other generations are to build; preparing fields for others to sow in, as well as sowing in those already prepared, and gathering in those that are white for the harvest; making ready for issues that are to unfold themselves as time rolls on, and to live when time shall cease to be; when all these things are so, then, that ministry belongs, not merely to the one Diocese which specially claims it as its own, nor yet to the one National Church of which that Diocese forms a part, but it belongs—God be thanked that such is the unity of the Mystical Body of His Son—to all the Church, in every age and every land.

More than this. In all that concerns the Anglican Church in British North America, her sister church in the United States must feel a warm and kindly interest. We both, Brethren, claim the same spiritual maternity; to each of us, that venerated mother has given the "Evangelic truth and Apostolic order," which, in common, we maintain, and with them—what gifts, what bonds of union—our English Bible and our Books of Common Prayer. Our lines of labor, our peculiar duties, the trials we meet, the obstacles we encounter, are, certainly, not very dissimilar. O then, that our joys and our sorrows might be shared, and heightened or lightened in the sharing. O that, as looking on our Mother Church we say, "If I forget thee, O Jerusalem, let my right hand forget her cunning," so we might say, as we look upon each other, "For my brethren and companions' sake I will wish thee prosperity! Yea! because of the house of the Lord our God I will seek to do thee good!"

As, then, in this spirit, I call upon you to look back over those fifty years, which, day by day, have sunk into the past, as "autumn leaves glide from their parent trees," until they all are gone, I feel how much there must be in all your hearts—let me say in all *our* hearts—which may not be spoken; lest the limits, which, in such a commemoration, the living presence and the personal associations impose on us, should be overpassed. Nor need such thoughts be spoken here. For, as, amid the hallowed memories of this day, your Bishop looks upon his clergy and his people, whose representatives surround him here, he well may feel, "Ye are our epistle written in our heart, known and read of all men." Passing, therefore, from thoughts which delicacy requires us to suggest, rather than to dwell upon, let us, Brethren, take such retrospect of those fifty years as may not be entirely foreign to this occasion.

One great test of a Church's vitality is the presence of that spirit of extension, that missionary spirit, which lives in the very charter under which she acts, and which animates her ministers to feel that they are "debtors both to the Greeks and to the Barbarians, both to the wise and to the unwise," to preach "the unsearchable riches of Christ."

It is often objected—not so often among you, it may be Brethren, as elsewhere—that our Reformed Church was a laggard in the work of missions. But, surely, the objection is not well founded. It is true, no doubt, that nearly one hundred and fifty years elapsed, from the settlement of the Reformation, under Queen Elizabeth, to the formation of that truly venerable Society, to which we all owe so much,—none more, than the Diocese, in which, in God's providence, my own lot is cast. But it is not true that no missionary movements were made, during all that period. The English Colonies of the entire Atlantic seaboard, Newfoundland and the Bermudas, India and the Levant, all rise up in answer.

When it stands recorded, in connexion with the very first movement towards colonizing this western world, that one great purpose in it, was "the carriage of God's word into those very mighty and vast countries;" when the Virginia patent recognised, as one of its objects, "the propagating of Christian religion to such people as yet live in darkness;" when Donne could say, in that noble missionary sermon preached in 1622, that the duty of the Reformed Church was to make the island in which it was planted, "a bridge and gallery to the new world, to join all to that world which shall never grow old, the Kingdom of Heaven;" when Bacon could write, "This vine which thy right hand hath planted in this nation, I have ever prayed unto Thee that it might have the first and the latter rain; and that it might stretch her branches to the seas and to the floods" *; when Ferrar, could devote himself to preaching the Gospel in America though, indeed, the purpose was never carried out, and Herbert could sing of its coming triumphs; when all this—and I have only touched, here and there, a salient point,—is true, who shall say, that, in those days, no missionary zeal warmed the heart of our Mother Church, and, that the first shewings of it came from those who went out from her fold, and "lifted up their heel against her?"

True, all efforts were unsystematic, scarcely organised, entirely tentative. And, surely, there was abundant reason why they were so. Can we forget, in our age, those trials of "fire and water," by which our Church was "brought out into a wealthy place?" Can we forget, that almost as soon as she had made her position somewhat secure against the seditions and conspiracies of Popery, another adversary rose up at her very side, and almost swept her from the face of the earth; that, when this "overflowing scourge had passed by", all her powers were taxed to their uttermost, to save a

* The extracts may all be found in *Anderson's Colonial Church*.

nation from a revulsion and reaction which threatened to destroy all Christian faith and manliness; that, before this work was done, she was compelled to rouse herself, to repel a renewed assault of the Papacy, and we may hope, the last? O Brethren, we may not forget these things. And as we remember them, let us remember too that they gave little time or opportunity for the great work of "preaching to the Gentiles, the unsearchable riches of Christ."

Still, it must be owned, fulness of plan and systematised effort are to be sought, chiefly, within that period of fifty years which, specially, claims our thoughts to day. How stood our Church, then, when it began in 1812? In all the Colonies and Dependencies of the British Empire, there were two organised Dioceses with two Bishops, namely, Nova Scotia and Quebec. There was no Bishop in India, no Bishop in all the Islands of the sea. Here and there, single, scattered Missionaries were fainting with "the heat and burden of the day," solitary and unsupported, without living sympathy, oversight, counsel, or discipline, deprived of that strong stay which the sharing of labor and responsibility always brings. In the United States, we had just passed a trying crisis for the Church. When in the year previous, two Bishops were to be consecrated, it was found that disease and death had made such inroads on the Episcopate, as to cause doubts whether the canonical number of consecrators could be found: and it was a serious question, whether we might not be compelled to have recourse, again, to the Mother Church, to enable us to continue the succession. Meantime, the entire region inland from a narrow strip on the Atlantic coast, was all untouched, and loomed up, like a huge black cloud, on the western horizon. There were life, energy, zeal, but they were half wasted, and all weakened, for lack of guidance and direction.

But God's good Spirit was at work in men's hearts preparing for better things. The sacrifices and the prayers of earlier

generations were not in vain. Middleton and Heber were to inaugurate the fuller and more thorough plans for the eastern world. Stewart and his successors were to continue and extend those that had been well begun here. Hobart, and Griswold, and Moore, were to wake up a new energy in your sister Church. Later on, the same service that gave you the Bishop who has you in charge to day, was to send a Bishop, also, to the islands of the southern seas, the first of a still increasing band. The Pentecostal Spirit was rousing our entire communion to undertake, what, fifty years before it never dreamed of. And, though the day drew somewhat slowly on, yet how, at last, the gathering glory of that dawning kindled! From continent to island, and from island back to continent again, from east to west, from north to south, the fiery cross, that gleamed, not with man's wrath, but with God's love was sent. "The Lord gave the word, great was the company of the preachers." It was like the Gospel's march in the early times. And, as we look back upon it all to day, how like a dream it seems! Many of us had not seen the light, fifty years ago. And yet, we see what our fathers longed and prayed for, but "died without the sight." We see fulfilled for us—God make us duly thankful for it—the promise, "Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands."

Not without the baptism and cup of suffering, was all accomplished. We may take that also as proof of God's presence and acceptance. From Henry Martyn, who fell at his post, in the first of these fifty years, down to Mackenzie,* whose dying whispers have just reached us from those African homes of pestilence, we have, Mother and Daughter Churches alike, our martyrs; martyrs, not impiously canonized by man,

* When these words were written, the writer was not aware of certain belligerent acts attributed to Bishop Mackenzie. Even now, his information is too scanty to enable him to form an opinion upon them.

but held in loving remembrance upon earth, and written, we believe, in the Lamb's Book of Life; martyrs, whose mortal remains, earth and sea, over all the globe, hold treasured for the resurrection; martyrs, as much as if they had yielded up their souls, when Roman amphitheatres rang with the cry *Christianos ad leonem*.

But, how comes it that less than the last fifty years have seen a work, still going on to its accomplishment, which two hundred and fifty previous years did not see? We recur to the facts, that, for the first century and a half of this last named period, our Church, "with one of" her "hands wrought in the work, and with the other held a weapon," and that the next century, though certainly, the evil has often been greatly exaggerated, was one of comparative spiritual apathy. Still, all this only accounts for the lack of performance in the earlier period, not for the achievements of the latter.

For these, they are, first of all, to be devoutly attributed to the spiritual unction of the Holy Ghost, shed on the Church "abundantly, through Jesus Christ our Saviour," and giving her "a right judgment." Here is their source and spring of life. But, when from this lofty height, we descend to the ordinary level of human activities and agencies, we find, I think, three things which the Church has learned, and in learning which she has been set forward in her great work for human souls.

First, she has learned to go alone, and not to wait on the slow movements, the tardy aid, the often jealous co-operation of earthly powers. She has not learned, while she holds to the Scripture teaching she never can learn, to despise, or to refuse obedience to "the powers that be, which are ordained of God," "which they that resist shall receive to themselves damnation." But she has learned—your Sister Church was compelled to learn it, Brethren, somewhat earlier than you—

that her best support, under God, is in the affection and co-operation of her laity, her surest and noblest endowments, in their open hearts and hands.

Secondly, the Episcopate has been set at its proper work, and therefore, put in its true position. Not many years ago, it was said of one who was called to the office of a Bishop, that "a mitre, the reward of a long course of usefulness, secured, to him a dignified leisure, ere he was yet in the vale of years." Such words grate on our ears now, and we can hardly imagine how they could be written. Yet, few, at the time, probably, saw any thing strange in them. God forbid that the day should ever return, when, in any part of our communion, the Episcopate could be described as a position of "dignified leisure!"

Thirdly, it has been found, that the aggressive missionary work is not to be accomplished by the mere parochial organisation. Souls must be gathered before they can be kept. The well-manned fortress holds the conquered territory, but the moving army wins the territory to be held. And so, at last, we are learning to send the aggressive missionary army first, and after it the pastor; just as Paul and Barnabas first preached the word in the cities of Asia Minor, and then, returning, "ordained them elders in every Church." The lesson is not fully learned, nor fully put in practice; but the Church is learning it.

In these ways and by these agencies, under "the mighty power of the Holy Ghost," this great missionary work, whose triumphs irradiate the later portion of the last half century, has been carried on. So be it still! So, let the only strife between the Mother and the Daughter Churches, or of the Daughter Churches with each other, be the bloodless strife of winning souls for Christ, and extending the empire of the cross. Let us all feel Brethren—it will lift us up to noble

purpose and real achievement if we do—that it is not when the Church has fullest coffers and most abundant revenues, when the world most smiles upon her, when her ritual is most majestic, and her claims most lofty, and her power seems at its height, that she is most surely doing her Lord's work in the world. She most truly answers her Divine commission, when she goes into the dark places of the earth, bearing thither the Gospel's light; when poor, if so God please, in earthly treasure, she is rich in Heavenly grace; when she claims only her spiritual power, and, therefore, has all that she should have; when, like her Lord, she comes down to the poor and despised ones of this world. It is then, that, in a spiritual sense, higher even than the literal, "the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and"—crowning the whole—"the poor have the gospel preached to them." Then, the Church is not an abstraction, but a living thing; humble, it may be, in the eyes of men, but queenly and majestic in the eyes of God. Then, the Holy Ghost, poured out upon the souls of the believers, bears up the Church to God, and brings His grace to her; and "the King's daughter, all glorious within," walks before men "in clothing of wrought gold." God grant, that such as this, that Church, of which we all are members, may ever be!

Again, within the last half century, God has graciously enabled our Reformed Church, to witness for the "Faith, once for all, given to the saints." And this, as a proof of the abiding presence of that Spirit, which, alone, guides "into all truth," is, also, proof of living union with the living Head. It is, indeed, no just ground of reproach against a Church, if errors assail it. "There must be also heresies among you," says St. Paul, "that they which are approved, may be made manifest"; must be, as a Father explains it,

not because of God's ordinance, but because of men's perversity. It is a reproach, however, if such errors are not thrown off, as a healthy body throws off disease, but are allowed to pervade and infect the Church.

We can feel, Brethren, that we have seen our Church giving this very test of life. The days are not remote, when the attempt was made, to prove, by as subtle a dialectic process as human intellect ever worked out, that, the vast congeries of mediæval corruptions of the Faith, were only true and living developments of germs of doctrine given by Christ and His Apostles. What was the result? Liturgy, and Symbol, and Article held the Faith "undefiled," and the wound designed to be so deadly, healed, with scarce the remnant of a scar. And now, we are going through another struggle to keep the same Faith "whole", and to defend it against those who would destroy it. For that is the real issue. When the miracles of our Lord and His Resurrection are rejected; when, instead of the one "sufficient sacrifice, oblation and satisfaction," we have a theory about forgiveness; when, instead of the fallen child of Adam renewed by the Holy Ghost, we have presented to us "the colossal man"; then, it is not, merely, that the form of the Faith is changed, nor, yet, that it is looked on from another than the ordinary point of view; its very frame work is broken up, and it all lies in shapeless, hopeless ruin. And what is this attack, parrot like imitation,* as it is, of German infidelity, accomplishing? Nothing. Those not of our communion have declared, that, the Church of England respondent to the challenge made two years ago, has answered the challenge, by the pens of her truest and most accomplished sons, and that her answer is sufficient.† Nor is this our only safe-guard. These rational

* So Hengstenberg calls it.

† North British Review for April 1862.

ising speculations—it has been so from the days of Origen—are wrought out by those, whose connexion with the daily needs of human souls, if it exists at all, is slight. The living, working pastor, who takes living care of souls, brushes away these cobwebs, at every step. These “Idols of the Den” vanish, when they are confronted with the confessions and the wrestlings of penitent sinners, or the agonies or joys of dying men; and they leave, in all its fulness of strength and beauty, the truth they have obscured; affording an awful commentary on the Saviour’s words, “I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

In these two most vital matters, then, in the proclamation of the Gospel and the extension of Christ’s Kingdom, and in the maintenance of the Faith “whole and undefiled,” we may feel, I think, that God has been, “with us, as He was with our Fathers.” Full, indeed, of comfort is this brief retrospect of fifty years; though there must go with it the acknowledgment of much shortcoming, the conviction, that with more faith and more zeal, far greater triumphs might have been achieved. The service and the place separate my words from any ordinary phrase of compliment, when I say, that in all which has been accomplished, that ministry, for the lengthened usefulness and good example of which we give thanks to God, to-day, has borne a part that will not be forgotten.

And now, Brethren, shall we venture to look forward to the coming half century? Few of us will see the anniversary which shall close it. Some, perhaps, who are now in the “dew of their youth,” may see it, and may recall the memory of this day. But, for most of us, our stewardship will have long been ended, and we shall be waiting the awards of the

great day of doom. Yet, others will have been baptised into our places, as we have been baptised for the dead who have gone before us, and the same great work will still be going on ; going on, while there is one heathen to be enlightened, one sinner to be converted, one disciple to be trained ; going on, while there is error to be combated and truth to be maintained.

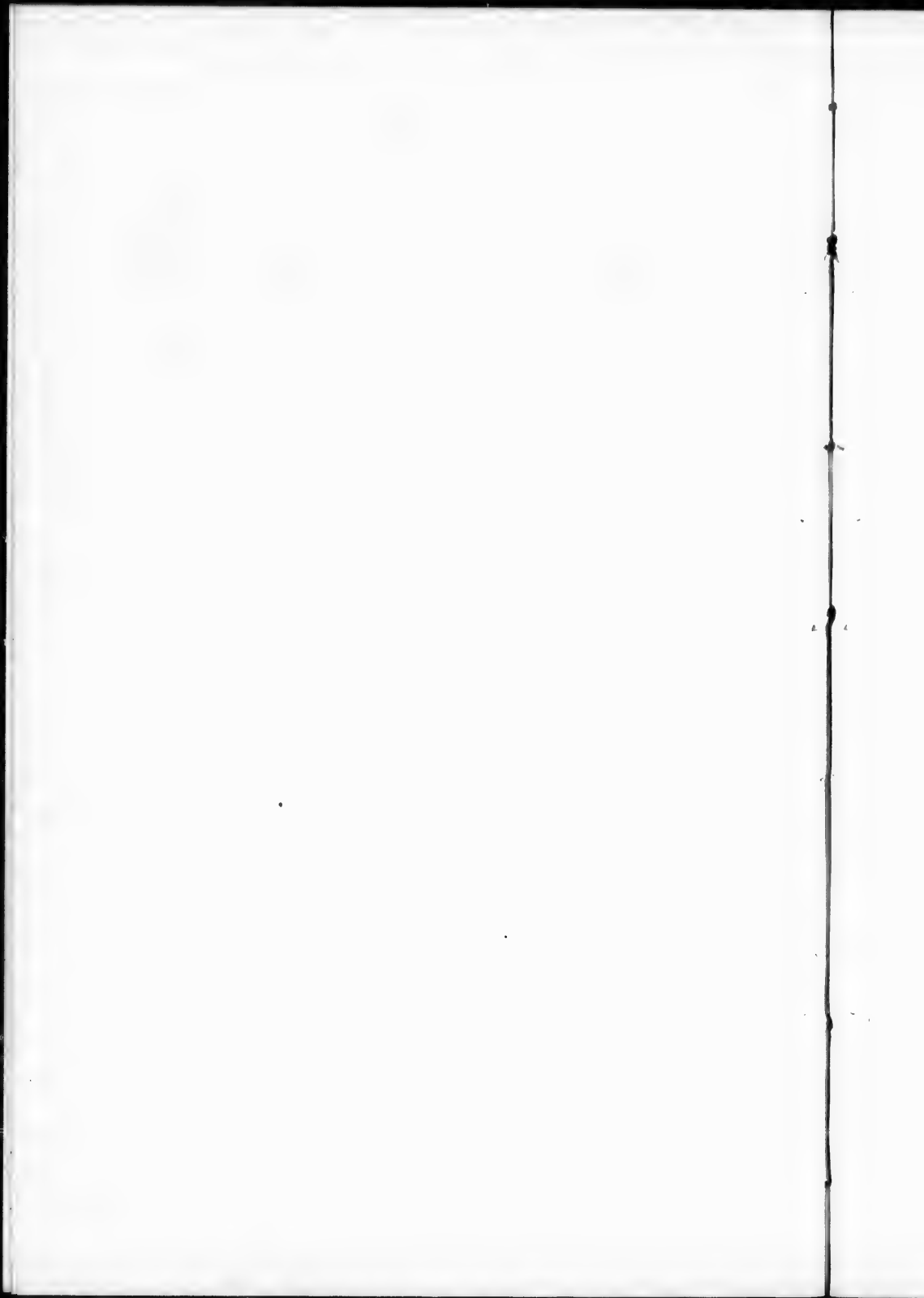
Under what conditions, or developments of the world's history, this work is to be done, we do not know, nor need we care to ask. The bonds that bind the Church of God in one, the presence of the Holy Ghost, the Apostles' Doctrine, and Fellowship, the Breaking of Bread, and the Prayers, are far above the changes and chances of this world's progress. They live in regions higher than the highest level of earthly interests and purposes ; and they enable the Church—if so she will—to be a peacemaker and a healer among the nations.

Moreover, Brethren, as I look on, along that future, I cannot but feel that opportunities and duties may be in store for our Church, which are alike cheering and awful to contemplate. Many years ago, it was said by a devoted adherent of the Papacy,* that "if ever Christians should re-unite," it would seem "that the movement must take its rise" in the Anglican Communion ; that being, as it were, "one of those chemical *medix* which are capable of producing a union between elements, in themselves dissociable ;" and it has occurred to more than one thoughtful mind in our day, that if ever this reunion—the fulfilment of the Saviour's latest prayer—shall come, it must be on the basis of Polity, Ritual, and Doctrine, on which Christians stood before diversities grew up ; just, as in the prismatic spectrum, the various colors all blend where their divergence began, in the ray of white uncolored light. O, then, if it might be that God was purposing to make our Reformed

* The Count de Maistre.

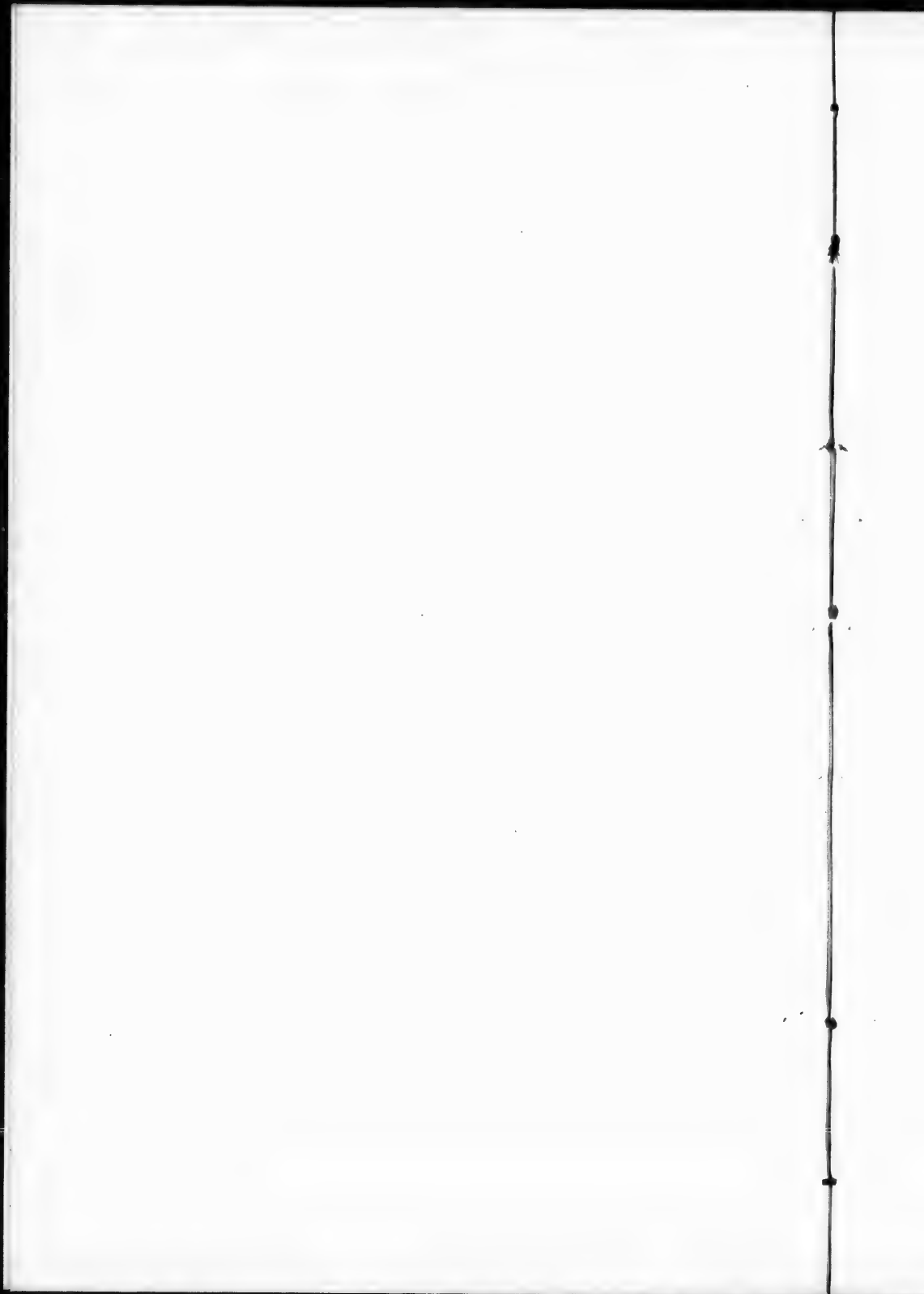
Church, holding the primitive ways, and, yet, adapting them to the necessities of the ages and the generations, the "preparing type for the Church of the latter days!" Is it a dream to hope it? At least, let us remember, it will not make us dreamers to live, and labour, and pray, as if it were, indeed, to be so. For if we will thus live, and labor, and pray, then those who come after us, shall, indeed, "rise up and call us blessed." Then, as time advances, and the harvest ripens, and the world and the Church are made ready for their several consummations, they may say, as we can say to-day, "We have heard with our ears, O God! our fathers have told us, the noble works that thou didst in their days, and in the old time before them."





SKETCH OF PROCEEDINGS
AT THE
CELEBRATION
OF THE
FIFTIETH ANNIVERSARY
OF THE
ADMISSION TO HOLY ORDERS
OF THE
LORD BISHOP OF QUEBEC,

2ND AUGUST, 1862.



JUBILEE CELEBRATION.

At the Diocesan Synod held on 1st of July, the following Resolution was carried by acclamation, all the Members of the Synod rising up and remaining standing, while the Bishop, with much emotion, expressed his grateful sense of the kind feeling, and affectionate attachment involved in the resolution and the manner of its adoption.

“ Moved by Mr. W. G. Wurtele, seconded by Rev. J. W. Williams.

“ That a Committee be appointed consisting of Rev. Rural Dean Milne, and the Rev. E. W. Sewell, Messrs. H. S. Scott, J. B. Forsyth, with the mover and seconder, to prepare an address of congratulation to be presented on behalf of the Synod to the Lord Bishop of the Diocese, on 2nd August next, being the day on which his Lordship will (D.V.) complete the fiftieth year of his ministry, and that on that occasion as many of the Clergy and Lay Delegates as can conveniently attend, do make it a duty to be present, and further that Divine Service be celebrated in the Cathedral Church, with the administration of the Holy Communion, and that a Sermon be preached on the morning of that day, and that the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut, be requested to preach on the occasion.”

In accordance with the above resolution, on Saturday, 2nd August, 1862, the members of the Church of England in this Diocese, celebrated the Fiftieth Anniversary of the admission to the sacred Ministry of their venerable and beloved Bishop.

During the half century through which His Lordship has laboured in the fulfilment of his arduous duties, he has not only endeared himself to the members of the Church, but has also won the respect and esteem of the community at large. A general interest was therefore taken in the commemoration of the anniversary.

Soon after nine o'clock, a large number of Ladies and Gentlemen, including the Clerical and Lay Delegates of the Diocesan Synod, assembled in the Lecture Hall, Ann Street, for the purpose of assisting at the presentation of an address to His Lordship. At the appointed hour the Bishop being seated at the head of the room, with the Rt. Rev. John Williams, D.D., Assistant Bishop of Connecticut, and his chaplain, the Rev. H. DeKoven, on one side, and the Revs. J. H. Nicolls, D. D., and S. Wood, M. A., chaplains to the Lord Bishop of Quebec, on the other, the Committee entered the Hall, preceded by the Clergy and Lay-Delegates and advancing to his Lordship, the Rev. A. Balfour, Incumbent of Kingsey, read in a clear and distinct voice the following. —

ADDRESS.

To the Right Reverend Father in God, George Josaphat,
by Divine permission, Lord Bishop of Quebec, D.D.,
D.C.L., &c., &c.

MAY IT PLEASE YOUR LORDSHIP,

Half a century having this day elapsed since your Lordship's entrance into Holy Orders, we, the Clergy and Laity of the Diocese of Quebec, beg to approach your Lordship with the expression of our unfeigned affection and filial attachment; and at the same time to render our hearty thanks to Almighty God, who has been pleased to prolong beyond the ordinary period, a life and ministry which have been productive of so

many blessings to the United Church of England and Ireland in Canada.

Many of us have been baptized, have been confirmed, have received the Lord's Supper, at your hands; and many of us of the Clergy have been admitted into the sacred Ministry of the Church by your Lordship; words must therefore fail adequately to convey all that is in our hearts this day.

Of your diligent labors as a Parish Priest at Frederickton and at Quebec, of the privations and trials cheerfully borne by your Lordship in your many and arduous missionary journeys, extending from Red River to Gaspé, both before and since your elevation to the Episcopate, and at a time when, from the absence of the facilities now enjoyed, travelling involved hardships and dangers of no ordinary kind, we can, many of us, speak only from the grateful reports of others. Their memory, however, still lives, and will ever remain to the Church the unconscious legacy of a devoted missionary, willing to spend, and be spent in the service of his Lord.

For more than half the term of your ministry, your Lordship has discharged the duties of a Bishop in the Church of God, how faithfully and how devotedly is known to all. For several years, sustained by indefatigable energy and unflagging zeal, your Lordship was the Bishop of a Diocese, stretching from Lake Huron to the Atlantic; and now when happily, that vast diocese has been subdivided into five, each of dimensions sufficiently ample to task the energies of a bishop of its own, we cannot but congratulate ourselves that our lot has been cast in that portion of it which still remains under your Lordship's personal supervision.

We trust that it may be neither presumptuous in us, nor unwelcome to your Lordship, if now, when about to meet together in the House of God, and to partake in faith and love of the Holy Eucharist, we first gladden our hearts with a

brief and scanty retrospect of some of the many blessings which the great head of the Church has vouchsafed to this Diocese during your episcopate.

Inadequate as are, in number, the Clergy in this portion of the Lord's vineyard, still would we lift up our hearts in solemn thanksgiving when we reflect that not a few of the poorest and most remote settlements in this Province are this day cheered and blessed with the ministrations of our beloved Church.

May God, by His Holy Spirit, enable us, one and all, clergy as well as laity, to render for the time to come a truer and more active obedience to our Crucified and Risen Redeemer, and to be more self-denying in our labors on behalf of our brethren for whom he died !

Ample provision has been made for the maintenance of a successor in the See.

The Clergy Reserve Fund forms a nucleus for the endowment of the Diocese.

Ten separate endowments have been established, and are steadily increasing, and to these five others will be added in the course of the present year.

The management of the financial affairs of the Rural Missions has been recently confided to a Board, under the direction of the Diocesan, a measure from which we anticipate the happiest results.

The University of Bishop's College, founded and endowed chiefly by your Lordship's exertions, has now been for seventeen years in successful operation. During this period the College has sent forth forty-five Clergymen, to labor either in this or some other Diocese of the Province.

For twenty-one years the Incorporated Church Society has conferred incalculable benefits upon the Diocese.

The sagacity which moved your Lordship so anxiously to desire and so strenuously to promote the inauguration of Synodical action, has been evinced by the success which has already attended the periodical meetings of our Diocesan Synod.

When we look around and see the increasing brotherly love and Christian toleration prevailing amongst us, truly would we take up the Psalmist's words, and say with him:—'How pleasant and joyful a thing it is for brethren to dwell together in unity.'

And it is the heartfelt conviction of those who now address your Lordship that for this real unity, peace, and concord, we are mainly indebted to the gentle wisdom, and the holy example of our beloved Bishop.

On the courteous and Christian suavity which so eminently distinguishes your Lordship, on your scholarly attainments and theological learning, of which we are justly proud; on the depth and delicacy of your kindness; on the single-mindedness with which you discharge the grave duties of your office, we would willingly enlarge, but for reasons which cannot and will not be misunderstood, we forbear.

That you may live long in the enjoyment of that intellectual vigor and bodily activity which you continue to manifest; that we may for many years yet to come reap the fruits of the wisdom of your counsels, of the excellence of your example, and of the paternal gentleness of your government, is, we beg once more to assure you, Right Reverend Father in God, the heartfelt, unanimous prayer of the Church in your Diocese.

Quebec, August 2, 1862.

On behalf of the Committee of Synod.

CHAS. HAMILTON, M. A.,
Clerical Secy. of Synod.

W. G. WURTELE,
Chairman.

J. BELL FORSYTH,
Lay Secretary.

To which His Lordship returned the following

REPLY.

"The Address which has just been read to me from my dear brethren of the Clergy and Laity of this Diocese, cannot possibly be otherwise than acceptable to my feelings; and what is especially grateful to me and precious in my estimation is the affectionate tone by which it is marked. The only drawback from its value, is the consciousness, on my own part (a common thing perhaps to say, but it is said now, in the utmost sincere conviction) of the manner in which your good will towards me has prompted you to overcharge the picture both of my labors and of my qualifications. I am almost sorry for the effect, but I cannot quarrel with the cause. It is comforting to me more than tongue can tell or pen describe, to receive the assurance that my Ministry in the Gospel of Our Lord Jesus Christ, has, by the blessing of Him who giveth the increase, been productive to whatever extent, of those fruits which constitute the end and object of the pastoral charge in its different grades. In my own retrospect of my Ministry, if I may venture perhaps to hope that I have received mercy to be faithful, and if thus I have enjoyed an exalted privilege, yet I cannot fail to be touched by a humbling sense of multiplied failures and deficiencies, and thence to need all the encouragement which may be afforded to me. I thank you then, from my heart for the cheering effect of your present address; and I trust it will help to stimulate me, in the small remainder of my days upon earth, to a closer and closer preparation for the night which cometh, when no man can work.

It is a happy thought that so many kind members of the Church, Lay as well as Clerical, have given their time, their counsel, and their constantly active help, in establishing and advancing those undertakings and institutions of the Diocese, to which reference is made in your address.

How large a proportion of credit is due in those quarters for the success of our Church operations, how little, comparatively, would have been effected but for the zeal, ability and perseverance of those friends, is what it needs not to speak; but it is what I never, for my own share, can be so ungrateful as to forget.

May God, of His abundant mercy, give us grace always to cultivate such mutual relations, that in looking to the consummation of all things, your Bishop may have warrant for applying to our own case the words of the Apostle, "For what is our hope or joy or crown of rejoicing? Are not even ye, in the presence our Lord Jesus Christ, at His coming?"

At half-past ten o'clock Divine service was celebrated in the Cathedral. A very large congregation was in attendance, including His Excellency the Governor General, accompanied by Lady Monk and family. Upwards of thirty-five clergymen were present, among whom were several from other dioceses. The eloquent and most appropriate sermon, which is printed above, was preached by the Right Reverend J. Williams, D. D., Assistant Bishop of Connecticut. This noble discourse, adorned as it was by the admirable delivery of the eloquent prelate, can never be forgotten by any one who had the happiness of being present on this interesting occasion.

A full Cathedral service was performed by the choir, under the able direction of Mr. J. Pearce, Mus. Bac. Oxon, organist of the Cathedral.

The first part of the Prayers were said by the Rev. A. J. Woolryche, Incumbent of Pointe Levi, the Psalms for the day being chanted by the Choir. The first lesson, Jeremiah XXXI, was read by the Rev. J. W. Williams, M. A., Professor of *Belles-Lettres* in the University of Bishop's

College, Lennoxville, and Rector of the Junior Department ; and the second lesson, St. John XXI, by Rev. J. H. Jenkins, B. A., Incumbent of Frampton. The remainder of Morning Prayer was said by the Rev. J. H. Thompson, M. A., Canon and Assistant Minister of Christ Church Cathedral, Montreal.

The Anthem for the occasion from Psalm LI ; 9, 10, 11.

After the Sanctus, the Bishop of Quebec read the Ante-Communion service, the Epistle and Gospel being read by Revd. H. DeKoven, of the Berkeley Divinity School, Middlebury, Connecticut.

The following Hymn was then sung in which the Congregation heartily joined.

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Unnumber'd comforts to my soul
Thy tender care bestow'd,
Before my infant heart conceiv'd
From whom those comforts flow'd.

When in the slipp'ry paths of youth
With heedless steps I ran,
Thine arm unseen convey'd me safe,
And led me up to man.

When worn by sickness, oft hast Thou
With health renew'd my face ;
And when in sin and sorrow sunk,
Reviv'd my soul with grace.

Ten thousand thousand precious gifts
My daily thanks employ ;
Nor is the least a cheerful heart,
That tastes those gifts with joy.

Through ev'ry period of my life,
 Thy goodness I'll pursue ;
 And after death in distant worlds
 The glorious theme renew.

Through all eternity to Thee,
 A joyful song I'll raise ;
 But O, eternity's too short
 To utter all Thy praise.

After the Sermon the 31st Hymn was sung.

COME, HOLY GHOST ! our souls inspire,
 And lighten with celestial fire !
 Thou the Anointing Spirit art,
 Who dost Thy sevenfold gifts impart.
 Thy blessed unction from above
 Is comfort, life, and fire of love.

Enable with perpetual light
 The darkness of our bounded sight ;
 Anoint our heart, and cheer our face,
 With the abundance of thy grace ;
 Keep far our foes ; give peace at home,—
 Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
 And Thee of both, to be but one ;
 That through the ages all along
 This theme may form our endless song :—
 Praise be to Thine eternal merit,
 O FATHER, SON, and HOLY SPIRIT !

The Rev. J. H. Nicolls, D. D., read the Offertory Sentences
 and a Collection was taken up on behalf of "the Mountain
 Jubilee Scholarship."

The Holy Communion was administered to a large body of
 the Clergy and Laity, the Bishop of Quebec being the
 celebrant—He was assisted in the distribution of the elements
 by the Assistant Bishop of Connecticut, the Rev. H. DeKoven,
 and the Revds. Rural Dean Wood, M. A., G. V. Housman,
 M. A., and J. H. Nicolls, D. D., Chaplains to the Lord

Bishop of Quebec. The Benediction by the Bishop of Quebec closed this most interesting service.

The following is the list of the Clergy who were present.

OF THE DIOCESE OF QUEBEC.

REV. W. A. ADAMSON, D. D. D. C. L.	REV. E. C. PARKIN,
" G. V. HOUSMAN, M. A.	" R. G. WARD,
" C. HAMILTON, M. A.	" L. C. WURTELE, B. A.
" H. J. PETRY, B. A.	" A. ALLEN, M. A.
" R. G. PLEES,	" M. M. FOTHERGILL,
" D. ROBERTSON,	" A. BALFOUR,
" H. ROE, B. A.	" J. H. JENKINS, B. A.
" E. W. SEWELL,	" W. KING,
" C. FOX, B. A.	" G. J. MAGILL, B. A.
" R. SHORT,	" W. C. MERRICK, B. A.
" J. SYKES,	" R. MITCHELL,
" W. S. VIAL,	" J. H. NICOLLS, D. D.
" J. W. WILLIAMS, M. A.	" W. RICHMOND, B. A.
" S. S. WOOD, M. A.	" C. ROBERTS,
" A. J. WOOLRYCHE,	" F. A. SMITH.

Rev. E. HATCH, M. A., Rector of the High School, Quebec.

OF OTHER DIOCESES.

Rev. CANON THOMPSON, M. A., Assistant Minister of the Cathedral, Montreal.

Rev. HENRY HOPE,

Rev. T. P. ROBERTS, Assistant Minister, St. Catherine's, Diocese of Toronto.

Rev. H. DEKOVEN, M. A., Professor, Berkeley Divinity School, Middlebury, Diocese of Connecticut.

At the close of the Service the Lord Bishop of Quebec was attended by a large number of the clergy and congregation to the Finlay Asylum, on the St. Foy Road, when that institution, then recently finished, was formally opened with a special service and an address by his Lordship. The ceremony had been purposely deferred until this auspicious day.

In connection with the celebration the following circular had previously been issued.

" QUEBEC, 24th July, 1862.

" DEAR SIR.—It is proposed to mark in perpetuity, the full completion of our venerable Bishop's service of half a century

in the Christian Ministry, by establishing a Scholarship or a Prize, in the University of Bishop's College, Lennoxville, to be called, the "Mountain Jubilee Scholarship" or "Prize," as the case may be.

A sum of \$1000 would endow a scholarship with \$80 a year. A sum of \$500 would yield a revenue of \$40, which might be spent on a medal or on books, to be given annually as a prize.

If the sum (of \$1000) necessary to establish the scholarship be raised, it is proposed that the scholarship should be open to all candidates for Holy Orders, and tenable for three years.

If the sum of \$500 only be raised, it is proposed that the prize shall be given to the Divinity student who affords most satisfaction to the Examiners in Elocution,—the reading of a chapter in the Bible, and of a portion of the Liturgy, being included in the examination.

The suggestion that the completion of the 50th year of our Bishop's service in the Christian Ministry, should be marked in some enduring manner, in addition to the formal presentation of an address from the Synod, and the solemn services to be held in the Cathedral on the Anniversary itself, has proceeded from so many quarters that the proposal is certain to recommend itself strongly to every member of the Church. Your co-operation is invited in making this proposal known in your neighbourhood.

In order to afford an opportunity to every member of the Church to join in this work, it should be understood that the smallest contributions will be admitted.

In order that the proposal may become a fact before 2nd August, it is evident there is no time to be lost in forwarding contributions.

Our hope that others would have undertaken this matter

must be our apology for the short notice which is now given ; and our unwillingness that such an excellent suggestion, proceeding simultaneously from so many, should not be carried into execution, our defence for putting ourselves forward.

Your obedient and humble servants,

JAS. BELL FORSYTH,
C. N. MONTIZAMBERT,
A. J. WOOLRYCHE,
C. HAMILTON,
HENRY ROE.

Contributions may be sent to C. N. MONTIZAMBERT, Esq., Quebec."

In answer to the above appeal the sum of \$950 was at once cheerfully subscribed, and many friends from abroad have promised donations, which, when received, will swell the amount considerably beyond the sum mentioned in the Circular.

Quebec, August 30, 1862.

W. G. W.